

Utilization of Economically Valuable Waste through a Mosque-Based Waste Alms Program in Luragung Village

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ARTICLE INFO

Article history

Received 02 – 09 – 2026

Revised 11 – 10 – 2026

Accepted 14 – 10 – 2026

Keywords

Eco Mosque

Waste Alms

Waste Management

Community Participation

Mosque

ABSTRACT

The ECO Mosque program based on the Waste Alms initiative is a community-based waste management effort that integrates environmental, economic, and socio-religious values through the role of mosques as community centers. This program was implemented in Luragung Village through a participatory approach involving residents, mosque administrators, and KKN students. The implementation consisted of initial assessment, community outreach and education, provision of waste sorting facilities, collection and sorting of economically valuable waste, and sale of the collected materials. Five mosques were involved, with Baitul Akbar Mosque serving as the main coordination and collection point, while four other mosques functioned as collection points. The latest sales records show that the collected waste generated total proceeds of IDR 246,000, consisting of contributions from Luragung, North Langkap, South Langkap, Miriamba, Kedayaman, and waste collected by KKN students. The results indicate that the program established an initial collective mechanism for sorting, collecting, recording, and selling economically valuable waste through the mosque. The direct involvement of mosque administrators in the waste management process also provided an initial basis for transferring program responsibilities from KKN students to the DKM and community. However, the study does not measure long-term changes in community knowledge or behavior. Therefore, the sustainability of the program depends on the consistency of the DKM, takmir, and community in continuing the established waste management mechanism after the KKN period.

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1. Introduction

The problem of waste is an increasingly complex environmental issue, occurring not only in urban areas but also in rural areas. In general, waste is defined as anything intentionally discarded or

generated by human or natural activities that has no economic value. ¹According to Law Number 18 of 2008 concerning Waste Management, waste is the solid residue of daily human activities and natural processes. Waste management encompasses reduction and handling activities carried out systematically, comprehensively, and sustainably. ²As a manifestation of our concern for environmental sustainability for development, we analyze environmental impacts. This is in line with Government Regulation Number 27 of 1999 concerning Environmental Impact Analysis, which regulates the study of the potential impacts of a business or activity on the environment. The existence of this regulation demonstrates the importance of considering environmental aspects in development implementation to minimize impacts. Furthermore, public awareness of maintaining a clean and healthy environment is also necessary to support the sustainability of community life. Therefore, efforts to protect and manage the environment need to be part of community life to create a clean, healthy, and sustainable environment.³

The same problem with waste management was also found in Luragung Village, Kandang Serang District. Based on observations during the Community Service Program (KKN), waste management in the community is still not optimal and has not fully implemented waste sorting by type. Some residents still dispose of waste directly, either around their homes or in their gardens, while others burn waste as a way to reduce waste accumulation. However, some residents have also implemented simple waste management methods, such as burying organic waste and separating several types of waste with economic value, including cardboard, bottles, plastic cups, and zinc. However, these practices are still carried out individually, and the proceeds from waste sales are still used for personal gain. This condition indicates that Luragung Village actually has potential and initial awareness in waste management, but there is no collective management mechanism that can optimize waste that has economic value while providing benefits to the community.

Mosques have the potential to become centers for community-based waste management through the Sedekah Sampah (Trash Alms) program. This success is fully supported by the congregation and the surrounding community. Sorting waste at its source is a crucial first step so that waste that still has economic value can be collected and managed optimally. With community support, we hope to foster a habit of caring for the environment, society, and the ongoing prosperity of the mosque. Economically valuable waste collected through mosques not only helps mitigate environmental problems but also benefits the mosque's activities and prosperity. Therefore, this activity is aimed at developing mosque-based waste management through the sorting and collection of economically valuable waste as a form of environmental awareness and the utilization of waste to support the mosque's well-being.

2. Method

Community service activities were carried out in Luragung Village, Kandang Serang District, Pekalongan Regency, Central Java, as part of the Real Work Lecture (KKN) program from July 15 to August 28, 2026. The Waste Alms Program involved communities from five hamlets, namely Miriamba Hamlet, Luragung Hamlet, Kedayaman Hamlet, South Langkap Hamlet, North Langkap Hamlet. Activities were carried out in five mosques, namely Baiturrahim Mosque, Baitussalam Mosque, Baitul Akbar Mosque, Ar-Rohim Mosque, and At-Taqwa Mosque. The implementation of this Community Service Program (KKN) applies a participatory approach by actively involving the community and mosque administrators at every stage of the activity. Various steps were carried out sequentially, starting from observing initial conditions, increasing awareness, and providing waste sorting facilities, to collecting and sorting waste and managing the proceeds from its sale. This

¹Jumar et al., "Household Waste Management Strategy in Lok Bahu Village, Sungai Kunjanga District, Samarinda City," *Jurnal Administrative Reform* 2, no. 1 (2014): 102.

²Republic of Indonesia, *Law Number 18 of 2008 concerning Waste Management*, Article 1 number 1 and number 5 [accessed 20 August 2026].

³Jumar et al., "Household Waste Management Strategy in Lok Bahu Village, Sungai Kunjanga District, Samarinda City," *Jurnal Administrative Reform* 2, no. 1 (2014): 101.

approach was taken to ensure that the program was not only implemented during the KKN period, but could also be understood, accepted, and continued by the community and mosque administrators independently.

The initial phase of the activity involved observation to identify the state of waste management in Luragung Village. Observations were conducted by observing community habits in disposing of and managing waste and identifying types of waste that still have economic value. The observations revealed the potential for economically valuable waste, such as plastic bottles and cups, cardboard or paper, as well as zinc, iron, and cans, that could be collected and utilized. These observations then served as the basis for determining the mechanism for the Waste Alms Program, tailored to local conditions.

The next stage was community outreach through women's religious study groups in each hamlet. The outreach aimed to provide an understanding of the importance of maintaining environmental cleanliness, sorting waste by type, and utilizing waste that still has economic value. The community was introduced to the Sedekah Sampah (Trash Alms) mechanism, which involves collecting waste with economic value to then sell it, with the proceeds directed to support the activities and prosperity of the mosque. As a follow-up to the outreach activities, KKN students provided three types of trash bins in four mosques in Luragung Village to separate plastic, cardboard or paper, and metal (such as zinc, iron, and cans), while a drop box was placed at the Baitul Akbar Mosque as the main waste collection point.

The waste collected from each mosque is then collected and centralized at the Baitul Akbar Mosque. Before being sold to a collector named Bachrowi, the waste is sorted by type. During the Community Service Program (KKN) program, approximately 100 kg of waste was collected from the five mosques. Proceeds from the sales of the waste are then allocated to support the activities and welfare of the mosques involved, as an effort to utilize the economic value of waste for the benefit of the community.

This activity was evaluated by monitoring the waste sorting and collection process, as well as through communication with the community and mosque administrators. The evaluation was used to assess the implementation of the Waste Alms mechanism and opportunities for program sustainability after the Community Service Program (KKN) program concluded. Program sustainability is driven by the involvement of mosque administrators and the community in independently continuing the sorting, collection, and sale of economically valuable waste. Thus, the mechanisms established during the KKN implementation are expected to continue and benefit the environmental cleanliness and prosperity of the mosque.

3. Results and Discussion

1. Initial Conditions of Waste Management

Based on initial observations and interviews with mosque administrators, waste management in Luragung Village was not yet organized through a collective system. Some residents disposed of waste around their homes or gardens, while others burned it. At the same time, several residents had already begun separating waste with economic value, such as cardboard, plastic bottles and cups, scrap metal, and cans. However, these activities were still carried out individually, and the collected waste was generally managed for personal benefit. This condition indicates that there was already an initial practice of utilizing waste among some residents, but it had not yet developed into an organized mechanism that could provide collective benefits for the community or mosque.

A similar condition was also found in the mosque environment. Before the program was implemented, mosque administrators generally collected and disposed of waste without prior sorting. Interviews with mosque administrators showed that waste management at the mosque had not yet included a specific system for separating and collecting recyclable

materials. Meanwhile, the village government had provided an incinerator to handle non-recyclable waste. These conditions show that the main issue was not simply the absence of waste disposal facilities, but the lack of an integrated system connecting waste sorting, collection, recording, and utilization. Therefore, the initial condition provided a basis for developing a mosque-based waste management system that could connect existing individual practices with a more organized collective mechanism.⁴

The initial assessment also became an important consideration in determining the role of the mosque in the program. The existence of residents who were already separating economically valuable waste provided an initial potential that could be developed through a collective collection system. At the same time, the absence of sorting practices within the mosque environment indicated the need for simple facilities and clearer management procedures. Thus, the ECO Mosque-based Waste Alms program was designed not merely to encourage residents to collect waste, but to organize existing practices into a system involving the community, mosque administrators, and the collection point. This initial condition subsequently became the basis for implementing education, providing sorting facilities, and establishing a waste collection mechanism managed through the mosque.



Fig 1 Machine Incineration

2. Implementation of Socialization and ECO Mosque Program Based on Waste Alms

The implementation of the ECO Mosque-based Waste Alms program began with socialization and education as an initial effort to build a shared understanding of waste management. The socialization was conducted with local women participating in religious study activities and elementary school students. The material for the women focused on waste sorting, identifying waste with economic value, and the mechanism for collecting and utilizing the waste through the mosque. Meanwhile, the material for elementary school students introduced different types of waste and appropriate disposal practices. The involvement of different groups was intended to introduce waste management as a shared activity rather than an activity limited to individual households.

The socialization was not only directed at community members but also involved the mosque administrators (DKM). The DKM were introduced to the mechanism of sorting, collecting, recording, and managing waste collected through the program. This involvement was important because the mosque administrators were positioned as the parties who could connect the program with the community and continue its management after the KKN period ended. Thus, the role of the DKM was not limited to receiving the proceeds from waste sales,

⁴Ninda Anayarahma et al., "Optimizing Waste Management in Realizing Randegan Village as an Environmentally Friendly Village," *Journal of Applied Biology Community Service*, Vol. 1, No. 2 (2025): [6-7].

but also included coordinating the collection process and maintaining communication with residents participating in the program.

The management structure was then organized through five mosques in Luragung Village. Baitul Akbar Mosque was designated as the main coordination and collection point, while four other mosques-Baiturrahim, Baitussalam, Ar-Rohim, and At-Taqwa-served as collection points for waste from their respective surrounding communities. Waste collected at these points was subsequently directed to Baitul Akbar for further sorting, recording, and management. This division of roles was intended to create a clearer flow of waste management and prevent the program from depending entirely on the KKN students.

Through this mechanism, the socialization functioned as more than an activity for delivering information. It became the initial stage for establishing a collective management mechanism involving residents and mosque administrators. However, because the program was implemented within a limited KKN period, the socialization and initial participation documented in this study should be understood as an early stage of community involvement rather than evidence of permanent behavioral change. The continuation of the sorting, collection, recording, and sales activities therefore depends on the ability of the DKM, takmir, and community members to maintain the system after the KKN students have completed their activities.⁵



Fig 2 Dissemination of Information to Mosque Prosperity Council (DKM)



Fig 3 Dissemination of Information to woman from religious study groups

3. Provision of Facilities and Waste Sorting

The provision of waste sorting facilities was carried out to support the waste management mechanism established through the ECO Mosque-based Waste Alms program. Four mosques received waste sorting bins that were divided into three categories: plastic, cardboard and paper, and metal. In addition, Baitul Akbar Mosque was equipped with a drop box that functioned as the main collection point. The placement of these facilities was adjusted to the management structure established in the previous stage, in which the four mosques functioned as collection points while Baitul Akbar served as the central coordination and collection point.

The facilities were intended not only as containers for waste, but also as a practical means of introducing the sorting mechanism to the community. By separating waste according

⁵Wahyu Nanda Eka Saputra, et al., "Empowering Aerospace Youth towards an Independent Waste Generation through a Mosque-Based Waste Alms Program," *Journal of the National Seminar on Community Service* (2023): 78.
Hidani et.al (Utilizing Waste with Economic Value Through the Waste Alms Program...)

to its type, residents were given a clearer procedure for identifying waste with economic value before depositing it at the designated collection point. The sorting process also made it easier for mosque administrators to collect, classify, and subsequently record the waste before it was sold to the collector. In this way, the facilities supported the transition from individual waste collection practices to a more structured collective mechanism.

The waste collected at the four mosque collection points was subsequently centralized at Baitul Akbar Mosque. At the central collection point, the waste was regrouped according to its type before being weighed and prepared for sale. This flow established a simple management chain consisting of sorting at the collection points, transportation to the central point, classification, weighing, recording, and sale. The mechanism was designed to make the process understandable and manageable for the DKM and community members who would continue the program after the KKN period.

The provision of facilities therefore functioned as part of the program's institutionalization at the mosque level. Nevertheless, the presence of sorting bins and a drop box alone cannot be interpreted as evidence of permanent changes in community behavior. Within the scope of this program, the facilities served as supporting infrastructure for initiating and organizing community participation. Their long-term effectiveness depends on the consistency of the DKM, takmir, and community members in using the facilities and maintaining the established collection and sorting mechanism after the KKN program ends.⁶



Fig 4 Handover of The Dropbox

4. Waste Collection Has Economic Value

The waste collected through the ECO Mosque-based Waste Alms program was centralized at Baitul Akbar Mosque as the main collection point. The collected waste was subsequently sorted and grouped according to its type and economic value before being sold to a waste collector named Bachrowi. This process connected the waste sorting activities carried out by residents with a mechanism for utilizing waste as an economic resource.

The collection and sorting process was carried out after waste had been deposited at the designated collection points in the participating mosques. Waste that still had economic value, such as plastic, cardboard, metal, and other recyclable materials, was separated from other waste before being weighed and prepared for sale. Through this mechanism, waste that was previously treated as household waste could be redirected into an organized collection process involving the community and mosque administrators.

⁶Ahmad Faozan, "Plastic Bottle Alms in Prayer Rooms as a Model: A Strategy to Prosper Prayer Rooms and Address the Environmental Crisis," *Socius : Journal of Social Sciences Research* 2, no. 7 (2025): 161-162.

The involvement of the waste collector also provided a practical channel for converting the collected materials into economic value. Thus, the economic aspect of the program was not limited to encouraging residents to collect waste, but also included establishing a simple flow from collection and sorting to sale. This mechanism became an important component of the mosque-based waste management system because it allowed the collected waste to generate proceeds that could subsequently be managed for mosque-related purposes.⁷



Fig 5 door to door garbage collection

5. Management and Utilization of Waste Alms Results

The proceeds from the sale of collected waste were recorded based on the area where the waste was collected. The latest sales records show that the total proceeds reached IDR 246,000. The amount consisted of IDR 85,300 from Luragung, IDR 47,900 from North Langkap, IDR 25,500 from South Langkap, IDR 28,900 from Miriamba, IDR 39,700 from Kedayeman, and IDR 18,700 from waste collected by the KKN students. These records provide an overview of the economic contribution generated through the waste collection activities during the program.

The recording of sales by collection area also provided a simple form of financial documentation for the program. Rather than combining all proceeds without identifying their source, the sales records showed the contribution of each participating area. This mechanism can support transparency in managing the proceeds and make it easier for mosque administrators to monitor the results of waste collection. The recording system is particularly relevant because the program involves several mosques and collection points with Baitul Akbar Mosque functioning as the central coordination point.⁸

The proceeds generated from the waste sales were intended to support mosque-related activities. However, the amount of IDR 246,000 should be understood as an initial economic contribution generated during the implementation period rather than as evidence that the program alone was sufficient to finance mosque activities or establish mosque prosperity. The economic significance of the program lies in creating an alternative mechanism

⁷Ibid., 161.

⁸S. Maula Aniqoh, A. Habiburrohman Aksa, Dwi Widyastuti, and Irma Nur Afidah, "The Charity Movement Turns Trash into Ongoing Charity," *Community Development: Journal of Islamic Community Development* 7, no. 2 (2023): 144.

through which waste with economic value can be collected, managed, and converted into funds that may contribute to mosque activities when the system is maintained continuously.

The management of the proceeds therefore needs to be viewed together with the continuity of the waste collection system. If the DKM, takmir, and community members continue sorting, collecting, recording, and selling waste after the KKN period, the economic benefits can potentially be generated on an ongoing basis. In this context, the proceeds obtained during the KKN period represent an initial result of the system rather than the final measure of its long-term impact. The sustainability of the economic benefit depends on whether the established management mechanism can continue to operate after the students return to campus.

FINANCIAL REPORT OF WASTE DEPOSIT

Garbage Charity Program / ECO Mosque

Period 18 August 2026

A. Overall Financial Recapitulation

Hamlet Name Sales Amount

Table 1 Hamlet Name Sales Amount

Name Hamlet	Sales Amount	
Luragung	Rp	85.300
Langkap Utara	Rp	47.900
Langkap Selatan	Rp	25.500
Miriamba	Rp	28.900
Kedayeman	Rp	39.700
KKN	Rp	18.700
Total Sales	Rp	246.000

6. Community Participation and Program Sustainability

Community participation in the ECO Mosque-based Waste Alms program was reflected through the involvement of residents, mosque administrators, and KKN students in several stages of the waste management process. Residents participated by receiving information about waste sorting, collecting waste with economic value, and depositing the collected waste at the designated collection points. The mosque administrators played a role in coordinating the collection process and connecting the program with the surrounding community. Meanwhile, the KKN students functioned primarily as facilitators who introduced the mechanism, provided initial facilities, and assisted the community during the implementation period.

The involvement of the mosque administrators was particularly important because the program was designed to continue beyond the 45-day KKN period. Baitul Akbar Mosque functioned as the main coordination point, while Baiturrahim, Baitussalam, Ar-Rohim, and At-Taqwa served as collection points. This arrangement distributed responsibilities among the participating mosques and provided a clearer organizational structure for continuing the waste collection system. The DKM and takmir were therefore positioned not only as recipients of the program but also as parties responsible for maintaining the collection, sorting, recording, and sales mechanism after the KKN students returned to campus.

One form of participation observed during the implementation was the direct involvement of mosque administrators in sorting and managing collected waste. This involvement demonstrates that the program was not entirely dependent on the activities of the KKN students. The participation of the DKM in the practical process provided an initial basis for transferring responsibility from the students to the mosque administrators. However, this observation should be understood as evidence of direct involvement during the program period and should not be generalized as proof that all community members had experienced permanent behavioral changes.

From a sustainability perspective, the program was designed by establishing a relatively simple management flow that could be continued by the DKM, takmir, and community members. The continuation of the program requires several basic activities to be maintained, namely waste sorting at the collection points, depositing waste at the central collection point, recording the collected materials and sales, and selling the economically valuable waste to the collector. The simplicity of this mechanism is intended to make it possible for the mosque administrators and community members to continue the activities without depending on the presence of KKN students.

Nevertheless, sustainability cannot be determined solely by the establishment of facilities or the completion of the KKN activities. The continuation of the program depends on the consistency of the DKM, takmir, and community members in carrying out the established mechanism. In addition, this study did not conduct a long-term measurement of community participation or behavioral change after the KKN period. Therefore, the sustainability described in this study represents the management mechanism and initial transfer of responsibility established during the program, rather than evidence of its long-term implementation. This limitation also indicates the need for continued monitoring by the mosque administrators to assess whether the waste collection and sorting practices can become a routine community activity.



Fig 6 DKM Sorting Waste

4. Conclusion

The implementation of the ECO Mosque-based Waste Alms program in Luragung Village shows that the village already had initial practices of utilizing economically valuable waste, although these activities were still carried out individually and had not been organized through a collective management system. The program responded to this condition by establishing a mosque-based mechanism that connected waste sorting, collection, recording, and sale.

The program involved five mosques, with Baitul Akbar Mosque functioning as the main coordination and collection point and the other four mosques serving as collection points. Through

Hidani et.al (Utilizing Waste with Economic Value Through the Waste Alms Program...)

community outreach, provision of sorting facilities, waste collection, sorting, and sale to a waste collector, the program established an initial collective mechanism for utilizing waste with economic value. Based on the latest sales records, the total proceeds reached IDR 246,000. This amount represents an initial economic contribution from waste utilization during the program period and should not be interpreted as sufficient on its own to establish mosque prosperity.

The involvement of mosque administrators was an important component of the program because the DKM and takmir were positioned to continue the waste sorting, collection, recording, and sales mechanism after the KKN students returned to campus. Direct involvement of the DKM in the waste management process provided an initial basis for transferring responsibility from the KKN students to the mosque administrators and community. However, this study did not conduct long-term measurements of community participation, knowledge, or behavioral change. Therefore, the sustainability of the program cannot yet be concluded as a long-term outcome and depends on the consistency of the DKM, takmir, and community in maintaining the established mechanism. Continued monitoring is needed to determine whether the waste sorting and collection activities can develop into a routine community practice and provide continuing economic benefits for mosque activities.

Statement Letters

1. Artificial Intelligence (AI) Usage Statement

The authors declare that this article was prepared independently without the use of artificial intelligence (AI) tools in the writing process, information processing, or content development. All ideas, descriptions of activities, analyses, and conclusions presented in this article were developed based on the experiences gained during the implementation of community service activities and the information collected throughout the program. Therefore, the authors take full academic responsibility for the content of this article.

2. Author Contribution Statement

All authors contributed to the implementation of community service activities through the waste bank program and the socialization of BPJS Ketenagakerjaan in Luragung Village, Kandangserang District, Pekalongan Regency, Indonesia. The authors' contributions included activity planning and implementation, coordination with the community and relevant stakeholders, information gathering, and documentation throughout the program. In preparing this article, the authors also contributed to organizing activity-related information, drafting the manuscript, reviewing its content, and revising the text to ensure alignment with the objectives of the community service program. All authors are responsible for their respective contributions and have approved the final manuscript submitted for publication.

3. Funding Statement

The community service activities and the preparation of this article received no external funding from government institutions, private organizations, or sponsors. The activities were carried out as part of the 2026 Regular Community Service Program (Kuliah Kerja Nyata/KKN), Group 41, in Luragung Village, Kandangserang District, Pekalongan Regency, Indonesia. All activities were implemented in accordance with the community service program planned by the group. Therefore, there is no specific grant or funding number to report in this article.

4. Conflict of Interest Statement

The authors declare that there are no personal, institutional, or financial conflicts of interest that could have influenced the implementation of the community service activities, the preparation of the article,

the interpretation of the activity outcomes, or the publication process. This article was prepared to document the implementation of the community service program and the experiences gained during the activities in Luragung Village. All descriptions presented in the article are based on the activities carried out and the information collected during the community service program. The authors further declare that the publication of this article is not intended to provide any special benefit to a particular party and that all authors take responsibility for the content of the submitted manuscript.

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